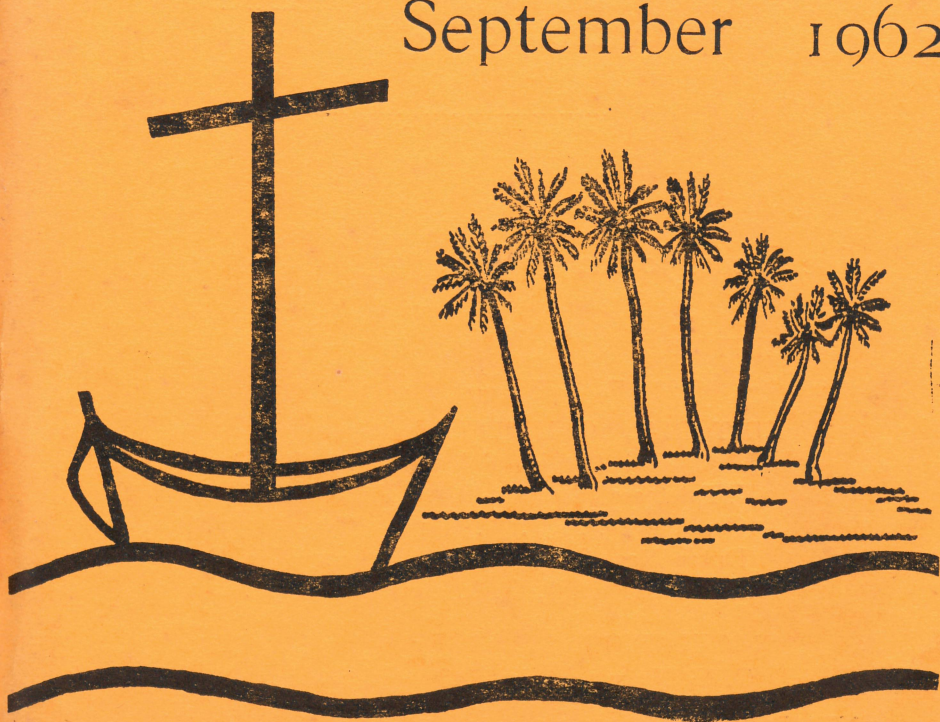


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The Pacific Journal of Theology

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CIRCULATION MANAGER

C. E. Norwood, Box 148, W. Samoa.

NUMBER FOUR

SEPTEMBER 1962

From the Editor

The student had preached very acceptably on the word of our Lord to St. Paul, '*My grace is all you need; power comes to its full strength in weakness*', and on Paul's comment: *I shall therefore prefer to find my joy and pride in the very things that are my weakness; and then the power of Christ will come and rest upon me.* (2 Corinthians 12: 9). Yet the critics in sermon class were uneasy because they felt that the preacher had not sufficiently removed from literal-minded hearers the temptation to think that we can be proud of our *sin* because it enables God's glory to be shown in our redemption from it. The critics also supposed that some hearers might also presume a too mechanical connection between the acknowledgment of those weaknesses that are known to us and the grace of God by which we overcome them. For we are all too familiar with the experience of repeated sinning; as Paul himself wrote in another place, *The good which I want to do, I fail to do; but what I do is the wrong which is against my will.* Thus, we pray that we may be delivered from lying, drunkenness, thieving and so forth, yet we are not delivered from these things.

Of this well known phenomenon there seem to be two main explanations, firstly, that we do not know ourselves thoroughly, and secondly that we do not know God as well as we might do. In the first case then, we are not bringing to God our true need, but rather the superficial one. Gabriel Marcel in his *Mystery of Being* writes of our *exigence*, the deep need of which we are only dimly aware, but of which we can become more fully aware by meditation and conversation. Making use of this valuable term, we may say for instance that the man who prays that he may tell no more lies would find by meditation and by conversation with other seekers after the truth that he is divided within himself and so needs to pray that he may be given that integrity or wholeness which is possible when he realises that his own being is grounded in the being of God, in separation from whom integrity and truthfulness are unattainable. This partially hidden need is his *exigence*.

In the second case, concerning our need to know God as he truly is, we must surely examine the structure of our life in the light of the Word, and so discover

what our present concept of God is. We are thinking here of the idea of God which our present manner of life implies that we hold. For example, the fact that we become concerned and ashamed about our sinning only when it is discovered by someone else implies that we believe that God is not all-knowing, or that God does not care about our sin, or even that he does not exist. To use a convenient distinction employed by Paul Tillich, we know 'god' but we need to know the God above that god. We must break all the images that we have been given or have made in the home, the school, and the church, or that we have formed by reading the Bible piecemeal and we must come into the presence of the living God.

It is the mission of the Church to proclaim the true God in relation to man's true need, his 'exigence'. In order to be able to do that the Church must be very flexible in its methods, and so let us turn now to a consideration of them. There is the apt use of cultural symbols in the service (and the services) of the Church as exemplified in the work of the Lutheran Church in New Guinea and explained by Dr. Frerichs in this issue of *The Journal*. Such symbols are expressive of some of man's deepest needs, and especially for a new beginning, a rebirth. By using such symbols in worship, the Word is enabled to address our needs. Then as Kenape Faletose reminded us in the last issue of *The Journal*, there is the use of discussion groups and Bible study groups to supplement the more formal preaching, for within small cells such as these, provided that they are wisely led, even the most hesitant members can express their ideas and correct them in the light of the Word. Very helpful also is the public discussion of contemporary social concerns in special public meetings in which well informed Christians from various parts of the Church participate. The weekly Christian Forum of the Air over the Fiji Broadcasting System is a good example, and the series of public addresses given in Suva recently by Alan Walker from Australia is another. It is not for the editor to judge the correctness of Mr. Walker's critics who say that he should not have spoken on the matter of Independence in so short a visit, and in any case this was only a tiny part of his teaching; much more significant is that the public meetings resulted in Christian teaching being widely debated in many circles.

For a further instance of flexibility in the missionary work of the Church, we may turn to the Melanesian Brotherhood, and in particular to a recently published book by a former member of the Brotherhood, Dr. Charles Fox. In his book *Kakamora*, the veteran missionary tells how Ini Kopuria, the founder of the Brotherhood began life as a Policeman. Later, when telling his Bishop that he felt called to found a company of brothers, he stated that he wanted them to take the Christian faith to every village where he had gone as a policeman to get prisoners. He knew—none better—that the need of these villagers was to hear the Word from ordinary Melanesians who had experienced its saving power. The same urgent desire to bridge the gap between God's grace and man's need has driven a few highly trained ordained ministers in several Western countries, including France and England, to live among the manual workers, earning their living by working in the same places (for instance in factories) and so witnessing for Christ among those who by custom and upbringing are a thousand miles from the established churches.

This and other examples of contemporary efforts to make the ministry of the Church more flexible are given in a paper entitled *A Tent-Making Ministry* published by the Division of World Mission and Evangelism of the World Council of Churches. The paper contends that the Church has sometimes forgotten that it was constituted as a community *sent* into the world to continue Christ's work of reconciling men to the Father, and has regarded itself as a fixed institution rather than as a mobile expedition. The editor cannot help feeling that there is some connection between all this and the revelation by a recent visitor of a mathematical turn of mind that in this part of Samoa there is an average of one church building per six-hundred yards of main road. Let us hasten to agree that properly speaking the Church is a mobile expedition and not a community tied to a building.

Yet expeditions need leaders,—and whether they are 'full-time' salaried servants of the Church or whether in future they will include more workers in 'secular' occupations who are ordained because they also have clearly been given by the Holy Spirit the gift of ministry—they will need training. Moreover, some of our readers are those responsible for giving that training and still more are at present enduring it! Other readers will then

forgive us if we state the obvious, namely that in all our study we need to open our hearts and minds to the revelation of the God above the gods and by the light of that Word to know ourselves more truly. Above all else, we need to know the God who speaks to us through the Bible *as a whole*. In the words of Principal Nicholas, whose book *The Story of Salvation* is reviewed in this issue, we need to know the story and not only the stories of the Bible. Yet this study must go hand and hand with our seeking to know ourselves more truly, whether by meditation, discussion, or pastoral counselling, and few of those who have passed through our halls of learning would say that we have yet paid sufficient attention to this aspect of the work, and one wonders whether it is in the Pacific alone that we need to make more room within the framework of formal lectures for this more intimate learning by which the Word speaks relevantly to our weakness. Only in such ways shall we fully understand Paul when he wrote:

I shall therefore prefer to find my joy and pride in the very things that are my weakness; and then the power of Christ will come and rest upon me.

Cultural Symbols in the Service of the Church

by Albert Frerichs, New Guinea

In dealing with primitive people in many parts of the world, missionaries have been and still are guilty of discarding harmless elements of the old culture when introducing and propagating Christianity. Our policy in New Guinea has been to retain those features of the old heathen culture which could be transferred and transformed into a new Christian culture.

The heathen culture of the New Guinean was dominated by magic and mysticism in which signs, symbols, demonstrations, dramatizations and pageantry played important roles. Some of this has been carried over into the life of the Church, as into the church buildings themselves, the teaching and preaching of the Word, the administration of the sacraments, ceremonies in connection with the dedication of new church buildings, conferences and synods of the Church.

When the pre-war church at Sattelberg was built, the bell tower was made round, in the form of a tree-house. In heathen days tree-houses were used in this area to afford protection from the enemy. Two carved warriors, each holding a spear and a shield, were stationed near the house and were always on guard. One old Christian of the area told me that this also agreed well with the ideas expressed in Ephesians 6:10-17. All the pillars in the present Sattelberg church have been carved, each one having a different design. An elder said that in heathen days they had decorated their meeting houses in this way. Certainly they could do no less for the House of God.

In most of the churches in New Guinea, statues of Christ and the angels, crosses, candelabra and baptismal fonts have been carved by the people. Some times there are carvings of fish, snakes and crocodiles. In some instances and to some people these are somewhat crude but they are respected and treasured by the New Guinean Christians.

In the pre-war Heldsbach Church there was a carving of two lizards facing in opposite directions and joined together by their tails. It was explained that this was a symbol honoured and respected in heathen days.

Every time people looked at it, they were reminded of the emptiness of their heathen religion in comparison with that which Christianity offers them today. Occasionally, one sees the boar tusk carved or painted in a church. Before the coming of Europeans, this was one of the New Guineans' most prized possessions. Looking at it today, they are reminded of the pearl of great price about which Scripture tells. In the Malalo church, a woman's breasts were carved on a pillar. When the missionary questioned the propriety of this art, he was told that the artist had been inspired by 1 Peter 2, 2: "As newborn babies, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." The symbol of the cross was already in use in the Huon Peninsula area in the pre-Christian era and considerable importance was attached to it. Consequently the idea of the cross in connection with the sacrificial death of Christ was readily accepted by these people and they found it quite in place to put it on their churches.

Some of the best preachers in our Church are those who draw their illustrations for the most part from their past experiences. A speaker on a certain occasion took a GEC (loincloth of the olden day.) and a modern loincloth with him into the pulpit in order to help him make clear the contrast between the old way of life in Satan and the new way of life in Christ. Implements of war, sorcery objects, charms and even a branch of a tree may be the visual aids the pastor uses to drive home his point. To get the people to examine their spiritual life on one occasion, a minister took the cross and candle holders off the altar and instead covered it with trade goods, knives, axes, beads, clothes etc. After the congregation had gathered, he rose, pointed to the altar and said: "This is your sermon for today." And then walked out. This was a drastic way in which to call the attention of the congregation to their love for the material thing of this world.

In the Finschhafen area, catechumens were sometimes beaten with sticks, symbolic of what happened in the heathen initiation ceremony, when the candidates were beaten to instil courage in their hearts.

A very bold presentation of the two "ways" took place at a baptism at Kou in the Central Highlands. As the baptismal candidates marched along to the church,

they came to a fork in the road. The road to the right led to the church, the road to the left led to a deep pit in which a fire was burning. Screams of anguish were coming from the pit. A most repulsive devil was dancing near this 'hell'. At the division in the road, three evil spirits tried to persuade the candidates to go along the road to the pit. Good spirits were also present and tried to keep the catechumens to the right. After a considerable struggle the three evil spirits together with Satan gave up their attempt and disappeared into the fiery pit. The dramatization was severe, but it was the New Guineans' picture of the two ways, based on what they had learned in their instruction for church membership.

Two years ago when the teachers of the Kotte District were commissioned, a large monster, called a NGOSA, was constructed. Each graduate had to enter this monster, and then be spewed of its mouth. The sound effects made by bull-roarers and other gadgets gave one a very eerie feeling. This was a re-enactment of what took place in heathen times when boys were initiated. By this act these young men were reminded of the long road they had travelled in being set free from the dark and ignorant ways of their ancestors.

At Hopoi I witnessed a very meaningful wedding ceremony. A bamboo ring was lowered over the young couple. This ring was held in place by the relatives and leaders of village to signify that they would help to make the marriage lasting.

Pageantry, demonstrations and dramatizations are also used very effectively in church dedications, conferences and Synods. Anything abstract is alien to the New Guinean. In his book, *The Church and Primitive People*, Shropshire says: "Primitive religion is not so much thought, as danced and acted out." Judaism of the Old Testament was also rich in symbolism and ritual. Again and again we read in the Old Testament that the Israelites expressed their praise and thanks to God in the dance. In many dramatisations by New Guineans, dancing plays a part. When a new church is dedicated, the cross is sometimes "danced" into the church grounds, up a ladder, and nailed to the steeple of the church to the rhythm of a dance tune. Dancers often accompany the catechumens to the door as they march into the church for the baptismal ceremony.

Most of the hymns used in the Evangelical Lutheran Church in New Guinea have been composed by New Guineans and are sung according to native tunes and melodies. When they sing these, their souls "swing along" with the music; whereas the many European tunes we use are sung heavily and for the most part without spirit. Offensive New Guinean tunes, used in heathen days to stimulate the lust of the flesh, have been eliminated to a large extent.

There is seldom a Synod or meeting without dramatizations. A few years ago at a circuit meeting at Raipinka, the following unique spectacle took place. After the people had assembled, hunters appeared with bows and arrows, pulling a wooden hunting dog on wheels. During the First Act, the dog moved very slowly in spite of much coaxing. But during the Second Act, it was different. Before the act began, some one brought out some green leaves and rubbed the dog's teeth. This was done in heathen days to make a dog a better hunter. The effect was sensational. Now the dog moved about more quickly and the hunters were filled with new hope. The explanation given was like this: "We of this circuit are like lazy dogs. This is a "teeth—washing circuit meeting." There is hunting to be done. There are souls to be found. After this meeting, let's go out and work."

When the Fore area of the Eastern Highlands was opened to mission activity, there was a large mission festival at Raipinka. Evangelists were commissioned and the programme for preaching the gospel in the area was set up. But this could hardly begin without a little ceremony. A pastor held two boar tusks in his hand. His speech was like this: "I will give one boar tusk to the leader of the evangelists who enter the area from the north. I will give the other boar tusk to the leader of the group which enters the area from the south. One day when you've completed the work and have come together in the middle, we'll have another mission festival and join the two boar tusks. "The goal had been pictured very clearly. Evangelists in the area never lost sight of it.

Missionary Wagner reported these incidents on some of his mission trips. He came with the elders to a large village in the Komba area. The whole congregation sat in a circle on the ground. In their midst was a congregational

elder covered with dirt and ashes, carrying a long walking stick and acting the part of a lame man, while the congregation sang hymns of penitence. This was a confession of the lameness and laziness in their church life. It was not a cheap show, but a sincere act of repentance. The elder who spoke in the evening devotion took Acts 3 as his text. The congregation was told what Peter said to the lame man. "In the name of Jesus, get up and walk."

On another occasion Wagner came to the village of Leweman, near the Saruwaged range in the Timbe area. As they arrived after a long hot climb, the village seemed dead. There was not a living soul to be seen, no elder, no teacher, no village official, not even a dog. This was strange, since the villagers usually received the missionary with singing and the waving of bouquets. He wondered what was going to happen.

In the village square they found a note telling them to wait there. So they waited and wondered what it was all about. After a while a teacher and his wife appeared, running excitedly around their houses and calling out in all directions: "People, the missionary is here! Where are you? Come into the village quickly! What will he think of us?" Suddenly there was action everywhere and much shouting. The people poured in from all sides, heavily laden with field fruits, firewood and bamboos filled with water. They had come from their gardens and pig huts. From another corner came young men, mostly labourers who had returned from working in the urban centres. They conversed in Pidgin English and soon began to argue with the elders. They were no longer willing to listen to their advice. Soon the thing developed into a free-for-all fight. It was a well-planned dramatization depicting conditions in their village as they were at that time. There was a breaking down of the old order of things and a new social order was emerging. The explanation given verbally was that they did not live in the village during the week, but only in the gardens and field huts. There was no unity in the village, each one going his own way. Morning and evening devotions had broken down. Only on Sundays or when a visitor came did they pretend to live in their village. But they didn't want to pretend before their missionary, but wanted to

show him their village life as it really was. Other missionaries could relate similar incidents experienced on their patrols.

Here at the Heldsbach Schools there is generally a dramatization on New Year's Eve. In 1955, it was the re-enactment of a ceremony in connection with the planting of a new garden. Plants from the old garden were taken over into the new. In much the same manner our lives are taken out of the old year and transplanted into the new year. The students liked it so well that they requested that it be repeated the following year.

In many instances the New Guinean has made good use of his old culture in presenting the Gospel. European congregations in the homelands could learn much from him in the use of dramatization and pageantry in the Church. Our danger as missionaries is to take the easy way, letting the New Guinean drift into using the colourless ways in which we present the Gospel. I am convinced that to the extent that we do this, their worship and spiritual life will be the poorer.

References: *Native Sermon Illustrations in Accordance with Native Thinking and Psychology.* The Rev. H. Wagner.

25 Jahre Missionsarbeit in Hochland von Neu Guinea. W. Bergmann, Germany.

Lehret alle Voelker—Christian Keysser, Neuendettelsau, Freimund Verlag 1960.

Interviews with New Guineans.

The Ecumenical Council of the Catholic Church.

by Louis Beauchemin, Apia

An Ecumenical Council the very name is pregnant with meaning, recalling the solemn pledge of the Lord, "and lo, I am with you always, to the close of the age", a pledge which embodies all the Lord's promises to his chosen apostles and particularly to the chief apostle, Peter. One remembers Abraham, and Isaac, and Jacob, and Moses, and the Prophets,.....the Promises, and the Covenant....., all culminating in that wondrous Pentecost when Peter and the other Apostles first stood forth to proclaim the Good News of the Kingdom of God. The Lord had returned to His Father and yet was abiding with men in the person of Peter and his other chosen apostles.

Comes a fearsome crisis in the infant Church: was the Kingdom of God for the Jews alone, or for the Gentiles as well? Peter and the other Apostles met at Jerusalem to consider what was the Lord's will in this matter and so reached a decision.

This council of the infant Church set the pattern for future councils of the Church. Down through the ages the successors of Peter and the other Apostles faced up to the dangers of their times by consulting together in solemn assembly to define what really had been handed down from the Lord. Well known names come to mind Nicaea, Ephesus, and others. There have been twenty ecumenical councils through the ages.....an average of one each century.

And now in our own generation, Pope John xxiii, Bishop of Rome, has called all the shepherds of the Catholic Church in the whole world, that is the bishops, to meet with him in Rome this year in the month of October. This meeting will be an Ecumenical Council, that is, a universal one comprising the whole Church in the persons of its shepherds the bishops. It will be the twenty-first since the Council of Nicaea in 325.

The calling of this Ecumenical Council has set in motion activities of formidable proportions. The preliminary phase, beginning in January 1959, lasted sixteen months. Almost two thousand six hundred invitations were sent to persons or bodies in thirty-four countries to submit suggestions

for the Council. The results of this enquiry came to fifteen printed volumes.

The preparatory phase began in June 1960 with the creation of eleven Commissions and three Secretariates to scrutinize and order the results of the preliminary enquiry. There is the Central Commission to coordinate the work of these bodies and put into definitive form matters to be submitted to the Council after consultation with the Pope. This Central Commission is composed of sixty cardinals (from twenty-nine countries) and thirty-three archbishops and bishops (from thirty countries).

The Ecumenical Council itself is expected to have about two thousand active members. About thirty-seven per cent of these will represent Europe with forty-seven per cent of the Church membership; thirty-three per cent the Americas with forty-three per cent of the Church membership; eleven per cent Africa with three per cent of the Church membership; and eight per cent Asia with seven per cent of the Church membership. Besides the active members, the Council will include about one thousand theologians or advisers. By way of comparison, the last ecumenical council which was held at the Vatican in 1870 comprised only about seven hundred active members mostly of European origin.

The forthcoming Council will probably stand out from previous ones by the vast scope of its agenda. Pope John, in convoking the Council, envisions the human race as on the threshold of a new era, and the Church faced with responsibilities of exceptional gravity. Flushed with the achievements of technology, modern man is sorely tempted to organize his life and his society outside of God. The Council would explore the means of bringing modern man and his society into vital contact with the ever living force of the Gospel.

Too, the solemn spectacle of the Ecumenical Council cannot but emphasize the four centuries old tragedy of a divided Christendom. The Church, made of human beings and of sinners, has to live on through the ages in perennial penance and renewal, ever looking to her Lord and to His Gospel. Please God that the coming Ecumenical Council spark a formidable renewal of charity in all Catholic people and fire them with a will to approach their separated Christian brethren in the very charity of Christ, and to come together with them as a prelude to that perfect unity willed by the Lord.

The Evangelical Church in New Caledonia and the Loyalty Islands

The following article is based on notes supplied by the
Revd. Marc-Andre Ledoux, New Caledonia.

The Evangelical Church in New Caledonia and the Loyalty Islands is the official name of the indigenous church in those places associated with the *Paris Evangelical Missionary Society*. Beginning in 1841, the London Missionary Society sent catechists from the Cook Islands and from Samoa to the Loyalty Islands, and later it sent missionaries. This Society did splendid work for half-a-century, among the achievements being the translation of the entire Bible into the vernacular language of each island. The Gospel was brought to Caledonia by island catechists from the Loyalties in 1896. The Paris Evangelical Missionary Society took over in the Loyalties in 1898 and established itself in Caledonia in 1902. One of the consequences of the comparatively early date by which work was begun in the Loyalties and the relatively late one by which it was begun in Caledonia is that in the former group the Church is more firmly organised and also more traditionally minded. The Evangelical Church is the major one in the Loyalties while in Caledonia it has approximately the same number of adherents as the Roman Catholic Church.

To-day, the Evangelical Church has about twenty thousand, adherents, four thousand being communicant members. There are about one thousand children in its village schools. The headquarters are in Noumea, Caledonia, while the main centre is at Do Neva, on the eastern coast of Caledonia, one hundred and eighty miles by road from Noumea. Here there are various educational institutions, including the church secondary school.

Before considering further facts about the Evangelical Church, let us turn to some facts about the territory. The group referred to as *New Caledonia* includes one very large island which the people call 'Grande-Terre' while the Europeans call it 'Caledonia,' the Loyalty Islands

(Mare, Lifou and Ouvea) which are some sixty miles to the east, together with some smaller islands. Caledonia is mountainous and in it are the Nickel mines—the principal source of revenue—the only city, Noumea, and the whole European population. The Loyalties by contrast are flat, being of coral formation, and the people still retain the traditional pattern of island life.

Concerning the population: of the eighty thousand inhabitants, there are forty thousand Melanesians, twenty-eight thousand Europeans, nine thousand Asians and three thousand Polynesians. In Noumea itself there are only five thousand Melanesians out of a population of twenty-nine thousand. The Melanesians are mostly peasants, living in small, remote villages and they are all 'christianised.' All the children go to school in these days. Many of the young Melanesians go to work for months at a time in Noumea, or in the nickel mines, but they always long to return to the peaceful life in the village among their own families.

Owing to the numerous nickel mines the standard of living is high, but since New Caledonia is underpopulated, there is a labour shortage. This in turn has led to the bringing in of workers from Indonesia, then from Viet Nam and now from Tahiti and Wallis. Although many of the Asians have been or will be repatriated, a considerable number are settling in the country.

Noumea itself is a considerable city by island standards; it has an active harbour, several industries and metal smelting furnaces. It is cosmopolitan and offers the usual social problems of such communities.

Politically, all inhabitants except the Asians are French citizens, with equal rights. Universal franchise was granted more than ten years ago. The territory is a French colony with partial self-government. The native peoples have the majority of the representatives in the Assembly. Political tensions are sometimes strong, but the personal relations between the different races are fairly good. Let us now return to the study of the Church within this setting.

Since the villages are small and isolated, there is a fairly large number of indigenous ministers—some ninety in fact—who are neither full-time nor fully-paid church workers and who live mainly on their own plantations. They have received a good training in the vernacular, and especially among the younger ministers the knowledge of French is improving. One minister is sent every year to France for extra training. The ministers are assisted by one or two deacons for each parish. The deacon is usually a respected and influential man in the village community.

For the purposes of the organisation of the Church, each Island constitutes a Region (or 'presbytery'), with a regional synod, of which all ministers and an equivalent number of laymen are members. The regional synods send delegates to the General Synod which meets annually and is the governing body of the Church. An executive committee ('Conseil Supérieur'), elected for three years is the executive authority. The Chairman and the Secretary are both indigenous ministers.

The Church has been independent of the Mission since the General Synod of 1960. That is to say that the Mission does not exist any longer as a separate body within New Caledonia. All Mission properties and funds have been transferred to the Church, while all missionaries work under the supervision of the Church governing bodies. During the Assembly at New Delhi the Evangelical Church in New Caledonia and the Loyalty Islands was accepted as a full member of the World Council of Churches.

Concerning the name of the Church, whereas the word *Evangelical* comes from the old days it is no guide to the denominational type. In fact the Church is a 'Reformed' or Presbyterian one.

The Church issues a monthly news paper *La Vie Protestante* or *Protestant Life*, both in French and in the vernacular languages. This is very ably produced, printed and illustrated. The August edition has the following challenge in the centre panel:

THE BAPTISED

What is a Christian?

A Christian is a man, woman or child whom God calls and to whom God speaks; who reads the Bible, who listens to the Word of God and responds to that call. He is a person who repents of his sins, who lives a new life and receives the Holy Spirit.

In all this, the most important thing is to be baptised. Through Baptism one becomes a Christian and one becomes a member of the Church.

In reality, Baptism is not only a church ceremony, a kind of ordinance which must be obeyed for oneself and for one's children. It is JESUS HIMSELF who takes the child in his arms; from that moment he concerns himself with him and never ceases to do so. The life of the child is truly changed completely. He receives the spirit of Jesus, the Holy Spirit. He becomes from this moment and for this reason a member of the body of Jesus, a member of the Church.

The Communion nourishes and strengthens the Church. We shall return to this subject. But this is not how we gain entrance to the Church; that is achieved in Baptism.

The Church regards all baptised persons as its children: she is concerned for them all and is responsible for them all.

And you who read these lines: you have been baptised no doubt when you were a baby. From the beginning of your life God has called you and you belong to Jesus. *You are in the Church.* Now open your eyes, that you may know at last what it is that he would say.

Book Reviews

The Bible Atlas, H. H. Rowley, Teach Yourself Books,
E.U.P. London, 8/6

In his preface to the *Teach Yourself Bible Atlas*, Professor Rowley says of the compilers of the maps in the volume, Messrs. George Philip and Son, that their name is their best guarantee. The same may well be said of the author of the text himself. Whether in serious Biblical scholarship or in popular presentation of its findings, students of the scriptures have learned to expect from Professor Rowley the work of highest quality, and they will not be disappointed here.

This book is much more than a mere atlas. Excellent though the maps are, by far the more valuable feature is the text. While naturally related to the geographical aspect of Bible study, it provides an interesting and informative introduction to the study of Bible background. An all too brief chapter indicates the importance—and the limitations—of archaeology as an aid to the study of the Bible. The chapters outlining Biblical history are a masterpiece of condensation.

While it is difficult to single out any single feature of a work so uniformly good, students should especially appreciate Chapter 7, 'From the Exile to the Advent.' It is not often one finds so concise and clear an account of the period between the Testaments.

The numerous plates help the reader to catch the atmosphere of the ancient world and enhance the value of a book to be highly recommended.

Standard Bible Atlas, Standard Publishing Company,
Cincinnati, U.S.A., 32 pages, 8/6

How difficult it is for us to become interested in the history of people so different from ourselves! Yet, as Christians, we know that the history of the Hebrew race is of high importance; it is the first part of the story of God's revelation of himself to us.

Although as children we were made familiar with Abraham, Joseph and David, how many of us lost the thread in the wilderness somewhere between Exodus and Kings? In this little survey of Bible History we are given

a useful historical framework into which we can fit the familiar stories, understand the prophetic teaching and feel with the Psalmist the anguish of the captivity: "By the waters of Baylon there we sat and wept." The accompanying photographs make the stories more vivid for us, and the seventeen coloured maps are very clear and informative. Four of them deal with the Christian era, and one of the best of these, Journeys of the Apostles, is surely unusual in a book of this type, dealing as it does, with the journeys of Philip, Peter, Barnabas and Saul in the coastlands of the Eastern Mediterranean. Although strictly out of place in a Bible Atlas, this reviewer feels that it would be appropriate to conclude with a map showing the spread of Christianity 'into all the world.' The book is recommended for use in schools, Sunday Schools and the introductory year in theological colleges in the Pacific.

The New Bible Dictionary, Inter-Varsity Fellowship,
London, 1424 pages, 45/-

This large dictionary fully deserves its title *New*. Not only has each of its 2,300 articles been specially written for the book, but they take full account of the most recent advances in Biblical study and especially in Biblical archaeology. For instance, among the beautiful half-tone plates it is exciting to see a picture of the closing verses of 1 Peter from the oldest known manuscript of the epistle,—a papyrus of about 200 A.D. recently found in Egypt; and a picture of a stone discovered at Caesarea in 1961 bearing the first inscription on stone to be discovered of the name of Pilate.

Those for whom the name of the publishers (I.V.F.) will evoke the thought of conservative Biblical fundamentalism will be curious to know whether this volume can safely be recommended as fair in its scholarship. The publishers state that 'a spirit of loyalty to Holy Scripture characterises the approach,' and a reading of articles such as Adam, Fall, Redemption confirms this while impressing the reader with the care that has been taken to state fairly those other interpretations of such matters which are not shared by the authors. The presence of such names as R.V.G. Tasker (editor of the Tyndale commentaries) and F.F. Bruce among the many contributors will also commend the volume. It is warmly recommended for

use by those who have a good working knowledge of English and it should certainly find a place in College libraries.

The Story of Salvation, by H.G. Nicholas, Pelorus Press, N.Z. 166 pages; price not stated.

Mr. Nicholas is the Principal of the New Zealand Congregational Theological College and has had under his care not only students from New Zealand and Australia, but also from various of the Pacific Islands. He has found that while they possess on entry a considerable knowledge of the Bible, 'for many this is 'to know the stories rather than the story,' for few were able to understand the unity of the Bible. This present volume of Biblical essays is offered in part because of the need thereby shown for a book that tells the story of salvation as a continuous whole. In seventeen essays devoted to the Old Covenant and eight devoted to the New Covenant, the author succeeds admirably in his purpose, and by reason of the copious references, the book might well provide a framework for guided reading in theological colleges.

Those who work in the Pacific churches will be alive to the dangers in the prevalent tendency to interpret the Bible piecemeal, atomically, which so often results in a new legalism. This book is a welcome corrective: 'There is a biblical pattern of history; a pattern of divine gift, human revolt, divine call, human resistance, divine intervention in deliverance and judgment.'

The Story of the Church, A.M. Renwick, I.V.F., London, 2/-

To condense even in outline "the spiritual side of the history of civilized peoples ever since our Master's coming" into a book of 212 not very large pages would seem to be an impossible task, but it could hardly be more effectively done than by Professor Renwick in his 'Story of the Church.' Condensation and even commissions have had to be so drastic that it is remarkable that so clear and coherent an account has emerged.

The division of the subject into its four aspects of Missionary activity, Church organization, Doctrine, and The Effect on human Life, should be of great help to the student.

Many excellent character sketches are to be found here, notably that of Augustine (pp. 57 f.) and Gregory the Great (pp. 64 f.)

The way in which the simple primitive Church developed into an opulent and powerful hierarchy is concisely related, beginning at p.68.

A Methodist may feel some slight disappointment that in even so slight a work John Wesley and his unique achievement for the Kingdom of Christ are dismissed in two paragraphs.

Perhaps the chief value of this book will be to create in the reader an appetite for further reading in the history of Christianity, and to this end an adequate bibliography is appended. Many students will be grateful to Professor Renwick for this splendid introduction to an absorbing and fruitful field of study.

Preaching and Congregation by Jean-Jacques von Allmen,
Lutterworth Press (*Ecumenical Studies in
Worship*, No. 10) 1962, 9/6

The author is Professor of Practical Theology in the University of Neuchâtel and was formerly a pastor in Lucerne. A leader of the distinguished group of Swiss Reformed scholars, he is famous as a pastor, scholar and editor. He has written one of the most satisfying accounts of the miracle of preaching that has ever come to your reviewer's notice. Yet, for all his emphasis on the supernatural element in Christian preaching, both "missionary preaching" and the "preaching that builds up", when we come to the chapter headed "The Preparation of the Sermon", we find ourselves to be privileged visitors to the workshop of the scholar and the pastor. It is an austere and holy place; it is also a joyful place. "The preparation of our sermons has a vital role to play in keeping alive our pastoral joy, because it gives us fresh spiritual nourishment.....Several times Scripture tells us that before pronouncing the Word of God we must eat it, and we shall find it sweet as honey." (pp. 48f.) He would have us put aside at least ten hours for the preparation of the Sunday sermon and would have us divide those hours between two days—one day reserved for exegesis and meditation, and Saturday for composition and memorising. In the work of exegesis we enter into company with one of the elect: chronicler, lawgiver, prophet, poet, evangelist, apostle or seer. We are not to be in too much of a hurry to look up the commentaries—that comes later—but we must first listen to the text. "To try to save a sermon from exegetical poverty by dressing it out in pious anecdotes is a sign of pride and laziness in equal measure." (p. 51). While the sermon is an integral part of the worship of the Church, that worship is not complete unless the sacrament accompanies the sermon, and he pleads that in the Reformed tradition we must "restore to our own Church the fulness of the sacrament of the Word of God." (p. 42) The concluding chapter of this most searching study is entitled, "Preaching as the Reformed Church's Contribution to the Ecumenical Movement." Sometimes as one reads a book one feels one wants to meet the author. Your reviewer has found himself saying to himself, "I want to meet that man; I want to hear that man preach the Word of God."

Missions in Crisis: Rethinking Missionary Strategy
by Eric. S. Fife and Arthur F. Glasser, Inter—Varsity
Fellowship, 1962, 9/6.

This is a challenging work describing the great changes going on all over the world in our day, and emphasising the need for radical thinking. One of the two authors lived under Communism in China, and the penetrating analysis of the failure of Christians, both Conservative Evangelical and otherwise, is candid and even poignant. The phenomenal growth of cities constitutes one of the notable changes in the social pattern of the last one hundred and fifty years. The city, say the authors, constitutes a formidable challenge, a challenge that remains to be met, and with characteristic realism they quote a missionary from India who said that "My mission cannot afford to work in the cities.....it costs too much;" and then went on to admit that it was ironical that he belonged to a mission that prided itself on the fact that it insisted that God is well able to meet all the needs of its workers! Yet another chapter begins with the striking paragraph: "A new voice is making itself heard. A voice of youth and vigour. It is the voice of the student." As might be expected, the authors have their misgivings about the World Council of Churches, and even go so far as to say, "The Ecumenical Movement virtually calls on the individual Christian to surrender his distinctiveness and to work with all and sundry who are labouring to maintain the religious dimension in modern life!" (p. 131) They give only passing and unenthusiastic mention to such rival organisations as the World Evangelical Fellowship, the International Christian Council of Churches, and the World Evangelical Alliance. Here, as it seems to the reviewer, is the most disappointing feature of the book. They recognize the need for imaginative planning, and they say that the Holy Spirit is the supreme strategist of the Church, but they are not clear as to the nature of the world-wide Body through whom the Spirit is to work. Nevertheless, this is a book to be read and pondered earnestly by all who are concerned with missionary strategy.

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